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WEEKLY REVIEW.

—The Rev. Mr. Mackonochie's paper on "Disestablishment and Disendowment," has some pregnant words and some stubborn truths. To a Nonconformist it seems strange that the movement for disestablishment should begin not with the evangelical portion of the Church, but with the Ritualists. To the evangelicals, we suppose that the willingness to renounce the Establishment shown by some of the leading Ritualists, has very much the appearance of the pretended mother who so readily approved of Solomon's order to cut the child in two. We have no doubt that the Ritualists are assisted to see the faults of Establishment, by the legal restraints that are put upon their Romanizing tendencies, but we are none the less persuaded that they have got hold of some weighty arguments, and we should have been very glad if that division of the church with which we have most sympathy, had got hold of these first. The fact that leading Ritualists are now favouring the proposal to disestablish, will seem to the Evangelical party an additio al reason for resisting it, and will encourage them to think that they are succeeding in the endeavour to show that they themselves truly represent the Church of England as by law established. But that which is of God in the Church of England will never be able truly to vindicate its heavenly origin, until it has ceased to rely on State patronage and support. That portion of the Church of England to whom the word of God is paramount and supreme in its claim, would shine forth in garments more pure and lustrous than ever before, if disentangled from the State alliance.—Mr. Mackonochie well remarks:

"We shall be told to look at the gigantic efforts made during the last fifty years to extend the Church's work both in town and country, at home and abroad. But we must cross-examine these efforts before we admit their evidence. Are they in any sense the work of the Establishment? To what are due the multiplication of Churches, the efforts, at least partly successful, to subdivide parishes and dioceses, the more elastic and spiritual work for the recovery and building up of souls—such as parochial missions, refuges, penitentiaries, retreats, sisterhoods, and divers other agencies, some or other of them common amongst all sections of Churchmen? Are they the work of the Establishment? Surely not, but of voluntary agency. The money which supports them comes from free gifts; the clergy who work them are mostly—though no doubt by no means all—those who owe their position, not to the discriminate selection of the Crown or dignified ecclesiastics, but to private patronage, or else they are still in the unestablished condition of assistant curates."

And much more which it is unnecessary to quote, as there can hardly be a difference of opinion with regard to the fact. With regard to endowments, Mr. M. says, they are the foundation of Establishment.

"The world, that it may destroy the Church, has offered to espouse her, and gives as her dower respectability, ease, wealth, or at least competency. But these are the very opposite of her Lord's endowment."

—Lord Stratford de Redcliffe, in an article on Turkey, in "*Nineteeth Century*," says: "The people are held to exist for the Government, not the Government for the people." As a proof of the decadence of the country he gives the following instance:

"Think of a freehold estate, comprising some 40,000 acres in surface, with a large proportion of it arable, and much timber, conveniently situated near a port and market town, within 80 miles of Constantinople by water, selling not long since for £1500, after being possessed during several years by English proprietors, and improved through the management of a English bailiff."

By the treaty of Paris in 1856, Turkey was received into the family of European States, because of the Hat-houmayoum, the charter of promised reforms.

"To the conclusion of peace succeeded a period of more than 19 years, during which the Porte was free from any danger of external origin, undisturbed indeed by any trouble of a serious character from within, supported by a threefold increase of its revenue, and gathering in addition by loans from the capitalists of Christendom very many millions of sterling money. If we ask to what account these splendid advantages, were carried, the answer must be that the just expectations of Europe with respect to the correction of Turkish misrule were, with some few exceptions, painfully disappointed, and that the large sums of money derived from revenue and loans were either extravagantly wasted, or applied to that extension of naval and military force in reliance on which the Turkish statesmen and their sovereign have stood out against the united demands of all those other powers who signed the treaty of Paris."

—In "*Word and Work*," in an address by Mr. Wm. Lincoln, we read as follows:

"He predestinated us to the place of sons. The word, unhappily, is translated "adoption." But you know that it is not adoption. God never adopts any one. Adoption is a sham. He always makes us actually and truly sons. He does so in three ways: by redemption, by regeneration, and by the resurrection of the body. No one but God can do that; and He is doing it with, it may be, millions."

Is adoption a sham? We think not. There are men sitting upon thrones and ruling over millions in India, who by birth had either no connection with the royal family, or a distant one, who have succeeded to the powers they now possess, simply by virtue of their having been adopted. So far from being a sham, adoption invests a man with all the right of lineal descent; there have been even instances where the right of inheritance has been taken from the begotten son and bestowed on the adopted one. The two expressions used regarding God's children in the N. Testament, "begotten" and "adopted," are both of them figurative, but the figures are full of significance. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." When he calls us that, we are that. "Now are we the sons of God." A private soldier, at one of Napoleon's reviews, arrested the horse of the Emperor when the latter had lost control of him, the reins having fallen from his hand; and Napoleon said "Thanks, *Captain*." 'Of what regiment, Sire," said the soldier; and, as soon as he was informed, laid down his gun and went and took his place among the officers of that regiment. The word 'adoption' is in some respects most fitting to the converted sinner, showing that grace has bestowed upon him that to which he had no claim. We believe the Greek word *huiothesia* to be correctly rendered in the N. T. by "adoption." In Gal. iv. 5-7, those who were previously servants, are made sons.

—The Rev. Fr. John Baptist Saint-Jure, of the Society of Jesus, lived rather more than 200 years ago and wrote a number of books that are highly esteemed among Romanists. One of these is entitled "Union with our Lord Jesus Christ in his principal Mysteries," and a new edition of the English translation was published last year. Here is a whole book devoted to one of the most important of all subjects, the union of the believer with Christ, and yet the whole is vitiated by the misconception which substitutes "Mysteries" for the truth as it is in Jesus. There is very little here of the Spirit of God as the Sanctifier and of the word as the means of sanctification; all the reliance is upon certain offices of the Church, dignified by the name of mysteries. It is no pleasure to us to speak of those things that bring reproach upon the Christian name, but it is important that we should bear our testimony against such appalling and revolting teaching as is contained in the following. The writer is speaking of the humility, obedience! and patience that our Lord practises in the Blessed Sacrament.

"How great is his obedience, he whose sovereignty and absolute power extends over all the universe, to respond at the moment named, without delay, to the simple words of a priest who calls him to descend from heaven, and place himself beneath the species of bread and wine, and keep himself inseparably united to them in whatever place they may be put, no matter what indignity may be offered to him, until they are decomposed! And perhaps it is his mortal enemy who consecrates for devilish intentions, who makes him come so far and as often as he wills in order to do him outrage! What an example of obedience!"

The servant is not greater than his master, but according to this statement, Christ has to leave his throne and place himself at the absolute disposal of any priest, even though that priest be his mortal enemy. Here we may see that Rome exalts the priest above all that is called God or is worshipped.

—At a Conference of the S. P. G. missionaries at Combaconum, the Native clergy made an application to be allowed second-class fare instead of third-class. This was strongly opposed by some, who thought that the fact of ordination did not necessitate any such change in their habits. A writer in a Madras paper thinks European missionaries should themselves travel third-class, if they wish Native ministers to do it. We know of a number of European missionaries in this Presidency who travel third-class.

—Two young men, one of them only 16 years of age, are to be executed next week for the murder of another young man, at Mahalukshami, in the outskirts of Bombay. The murdered man had about Rs. 3600 on his person, and it appears to have been for the purpose of getting this that the murder was committed, with a knife, very savagely. The murderers belong to well-to-do families, and could not plead that they were urged by any special need. They belong to castes (Bhattia and Banyan) that profess to have a special horror of all life-taking, ostentatiously studying to avoid risking the life of the smallest or most noxious insect, and making it their great righteousness that they are so careful to preserve life. Much surprise has been expressed that persons having such feelings should be capable of taking the life of a human being; and the counsel for the prisoners tried to make a great point of this. But a reference to the criminal calendar of the last thirty years will show that murders by people of these castes are by no means unknown. The Judge who pronounced the sentence was so overcome by his feelings that he could not for some time command.

himself sufficiently to pronounce the words which seemed to him so terribly fatal; while to the prisoners they seemed to have no such significance; they heard the sentence with stolid indifference, and probably were much at a loss to understand what the Judge was weeping about. This idea of the sacredness of life, inasmuch as it makes no distinction between the life of one creature and another, has really a hardening effect. These prisoners as they looked round upon the Judge, the gentlemen of the jury, the lawyers, the spectators, thought in their own minds that the principal difference between themselves and the others was that, whereas they had committed one murder, the others had been all their lives, every day, committing murder. A little sugar scattered on the Esplanade so as to keep alive a few ants, would much more than compensate for any harm they had done in taking the life of their young friend. There is also the doctrine of transmigration, that tends to induce a state of great callousness. To die is just to change one's mode of existence. The kind judge who was so distressed at their fate, was probably thinking of the truth that it is appointed unto men *once* to die and after that the judgment; but nothing is further from the thought of a Hindoo than this. To leave life at one point is to enter it at another, in his opinion. One would think that these two doctrines would antagonize one another, in the minds of the believers, but they do not seem to do so. In fact the great consideration in the scrupulous avoidance of life-taking seems to be the accumulation of religious merit, the desire to think of oneself as vastly holier than others.

—Sir Jamsetjee Jejeebhoy, Bart. C. S. I. died on Wednesday at Poona. He inherited the title of Baronet and the entailed estate accompanying it, from his father in 1859. Sir Jamsetjee was held in very high regard by all classes of the community; he was of an amiable and conciliatory disposition, without any trace of prompousness or pride in his ordinary bearing, and it is not surprising that he should have had many friends in all departments and grades. His brother the late Mr. Rustomjee accumulated vast wealth after the outbreak of the Am. civil war, but in the financial collapse that followed, he lost all. This was a great blow to the family. Sir Jamsetjee gave a lakh of rupees to the Deccan College and half a lakh to the Sir J. J. Hospital in Bombay. Sir Jamsetjee met with an accident at Allahabad last January, from the effects of which he did not recover, though the immediate cause of his death was dropsy. He has left three sons, the eldest of whom, Mr. Manockjee succeeds to the baronetcy.

—We have received from B. B. a letter and a little book entitled "Final Perseverance" from which he would have us make some extracts. In March and April last we published a series of articles under the heading "Kept through Faith," embodying our ideas on the subject, and a number of communications embodying the ideas of others, and then we expressed the opinion that the subject had been sufficiently discussed, all the arguments thought to be cogent on either side having been stated, and declined publishing any more on the subject. In the absence of the editor, by inadvertence, another letter was published in May. We do not think it worth while at the present moment, to reopen the discussion. If we published what we are asked to, we should have to publish a great deal more.

—A correspondent sends us "Tidings from Berar," but as he tells us little not known already to our readers, we do not think it worth while to publish his letter, the space at our command being so limited. We should be glad however if missionaries would send us notices of any matters of interest coming under their observation.

—We have to acknowledge receipt of the April number of *Vedarthayatna*, containing hymns 53-57 of the Rig-Veda Sanhita. Among the payments acknowledged in this issue are Rs. 900 from the Director of Public Instruction.

—The Rev. G. Baugh, Superintendent of Wesleyan Missions in Bengal and Orissa, has been attending a Wesleyan Missionary Conference at Bangalore, and is expected in Bombay to-day, on his return. He will, we believe, preach in the Falkland Road M. E. Church, to-morrow at 6. P.M.

—We are having a very long break, and a good deal of anxiety is felt for the fall of rain, urgently needed at the moment for the crops. A Union Prayer-Meeting, (English and Vernacular) to ask the Lord to give rain at this time, is to be held in the Free Church Mission Church, Ambrolie, Saturday, 4½ P.M. All are invited to attend.

—The body of a Parsee child was taken to one of the towers of silence overlooking the city. The men who conveyed the body, opened the gates, while the funeral cortége remained at a little distance, but instead of taking the body in, they hastily closed the gates and went with the body to another tower of silence where they deposited it. After the friends of the deceased had left, the corpse-bearers (a particular class among the Parsees) re-entered the first tower of silence, closed the gates, remained inside for some time, then came out and left. This circumstance has caused a great excitement among the Parsees. It is believed by many that a Parsee whose body had been exposed some time before, had revived when attacked by the vultures and was seen to be alive when the corpse-bearers came and opened the gates for the body of the child. It appears that it is regarded as a thing to be religiously deprecated that any one exposed in the Tower of Silence should come back again to the haunts of civilized life; and it is affirmed that one who thus revived and succeeded in making his escape, has never since dared to show himself in any place where Parsees are found. In short it is believed that the corpse-bearers who re-entered Tower No 1 did it for the purpose of putting to death a man who had there come to life. It is important to notice that this explanation of their conduct does not originate with out-siders, but with Parsees. However, some of the particulars mentioned above are denied. Two Parsee papers give different accounts; one says that the second body was not taken to Tower No 2, but after some delay, buried in Tower No 1; the other says that it was taken to Tower No 2. Some deny, that there is any prejudice against resuscitated bodies, and say that the Dokhmas are provided with chains reaching to the top of the wall. The corpse-bearers say that their reason for hastily closing the gate was that some corpse or skeleton had fallen just within the gate, and they wished to remove it, before introducing another body, and, not wishing to hurt the feelings of the funeral party they had gone to another Tower. This explanation is accepted by some, but not by all. It does not seem very probable that a corpse could fall and occupy a place just within the gate. We do not wonder that the Parsee community should earnestly desire some more satisfactory or more authoritative explanation than has appeared of the circumstances mentioned. One would think it bad enough to look forward to the banqueting of vultures upon one's body, without the additional possibility of reviving under their beaks only to be put to death by the corpse-bearers. If we allow that a certain percentage of those who appear to be dead afterwards recover, the Parsee method of disposing of the body has a decided advantage over the European, inasmuch as a man buried alive is in a position in which he cannot breathe many minutes; but this advantage is forfeited, if there is any sentiment that denies to the Parsee exposed as dead the liberty of leaving the Tower of Silence. Some Parsees have written to a contemporary expressing regret that the aid of the Police was not called in. Another correspondent says:

"The Parsees regard their dead bodies with horror and shrink from all contact with them. Even before life is extinct, what is called the purificatory ablution is gone through, which hastens death if it is not the immediate cause of it. The body is then made over to the professional bearers, and none besides them, not even the nearest survivors, are allowed to touch it afterwards. What was once perhaps the idol of the house thus becomes in a moment an object of abhorrence, to be sent away as soon as the funeral service is over, and once within the Tower, not to be reintroduced into [redacted] own will that it s[redacted] ness and life. Ev[redacted] that no *nassasalar*, tr[redacted] ever assist a person resu[redacted] out, and with his characte[redacted] blic discussion of questions [redacted] gion, he would much rather himse[redacted] of being one day knocked on the head in the Tower than assist in exposing a superstition, so darkly inhuman."

We ourselves drew attention, many years ago, to the 'purificatory ablution' mentioned above. The Parsees have some deplorable customs which they appear to have adopted from the Hindoos, and there is a large and increasing body of earnest-minded men among them who warmly advocate the abandonment of these customs, encountering a good deal of opposition from those who claim to be more orthodox. It is said that the Parsee Punchayat altogether deny that there is anything in the facts of the case now reported, that justifies suspicion.

—Special services were held in the Methodist Church, East St., Poona, last week, which were blessed to the awakening and conversion of nearly twenty souls, we understand. The services were conducted by the Rev. Mr. Row, of Bombay.

—The Russians have not been annihilated in Armenia, but they seem to have been effectually checked, for the time. The seige of Kars has been abandoned, and the forces withdrawn to the frontier. On the other hand they have a force of about 100,000 men on the right bank of the Danube, and are clearing for themselves a considerable area.

The following remarks are from the *Evangelist or Presbyterian Herald of Otago*:

"Disestablishment and disendowment of the National Churches of Scotland and England have taken a strong hold of late of a large section of the people. The Irish Church has ceased to be established; the *Regium Donum* has been taken from the Irish Presbyterian Assembly; the Nonconformists of England and the United Presbyterian Church of Scotland are on principle opposed to all establishments; the Free Church of Scotland is rapidly advancing to a position of antagonism to existing establishments; and even the Wesleyan Methodists, since the passing of the last English Education Act, which showed so unmistakeably the aggressive spirit of the English Church, is beginning to look in that direction too. The abolition of all establishments in the Australian and other colonies, the liberality of the people, the vigour with which religion is extended as well as supported where there are no State churches, the progress of the non-established churches at Home, the success of the Sustentation Fund in the Free Church, and the growing conviction that the Church to be a living Church must be unfettered and free, together conspire to swell the tide that is gathering and that is destined to remove ere long existing arrangements. The leading Presbyteries of the Free Church are keenly discussing the matter, and by sweeping majorities forwarding overtures to the Assembly in favour of it. The Ritualistic party in England are leaguing themselves together in favour of it, and the liberal constituencies are mustering their forces in the prospect of the next general election with the view of returning candidates in favour of it. Were the Church of England of one mind and of one way, and the Church of Scotland a large majority, instead of a minority, of the people, such is the strength of Conservatism—the Court—and the upper ranks on the one hand, and the dread of the changes that must follow so revolutionary a measure on the other, that the carrying of it would be well-nigh hopeless for many years to come. But with things as they are, and the changing front of the Free Church, and, shall we add, of the Wesleyan Methodists, we may have but a short time to wait, so far as Scotland is concerned, till we see it accomplished, and that once achieved, the success of the assault on the English Church is simply inevitable. The struggle in the South will shake society to its very foundations, but its issue is not uncertain. Establishments have had their day and must make way for the new order of things that is upon us. Religion will not perish, but it will take new forms and be more genuine and general.

"It is a sign of the times that Sir Henry Moncrieff D. D., should be in the advanced ranks in the Free Church on this question. He has hitherto held back

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in this movement, and helped to keep its leaders in check. But he, too, is taking his ground, and will carry with him a large number of the more moderate minds. Dr. Begg and his party will likely resist it, but the Church by a great majority is sure to go for it. The younger generation will generally be for it, and follow the lead of Principal Rainy and Dr. Adam."

It would certainly be difficult to say what the State could have done for the Free Church of Scotland, in the 33 years since the Disruption. So far from losing anything by the disconnection, she has gained immensely. The burdens she has assumed have been her greatest blessings. She stands forth at this day a bright example of the benefits of disestablishment.

From the same paper we are glad to transfer to our columns an excellent discourse by the Rev. Professor Salmond, which we particularly recommend to our Native friends, as it deals with the Evidences of the Gospel.

At the Conference of missionaries of various denominations gathered from all parts of China, in May last, many matters were discussed that have reference specially to work in China, but others that concern mission-work generally were considered. A paper was read by Mr. Griffith John of Hankow, on "Prayer for the Holy Spirit in connection with our Work," which is spoken of as of great value. Dr. Nelson spoke very impressively on the subject of Entire Consecration. Dr. Williamson read a paper on "the field of labour." A paper by Dr. Legge (himself absent) on "Confucianism in its relation to Christianity," was read by Mr. Muirhead. This paper gave rise to a good deal of discussion, as to the extent to which the Confucian classics might be used in public preaching and in schools. Dr. Edkins read a paper on "the Popular Aspects of Taoism and Booddhism." A paper on "Preaching to the Heathen; matter and manner" was read by Mr. Muirhead. Two papers on Itineration, led to an extended discussion. There was a paper by Dr. Kerr on Medical Missions, and one by Dr. Gauld. Mention was made of the labours of Miss Trask, M. D. among the women of Foochow. "So marked has been the result of her work that in one street the inhabitants invariably rise and bow to the ground as she passes." A paper by Miss Woolston of Foochow, on Foot-Binding, gave rise to some discussion. There was a paper by Dr. Happer on Woman's Work for Woman. A paper by Miss Crawford, of Tungchow, is spoken of as carefully-prepared, suggestive and eminently practical. Miss Field described her work in Swatow. There were of course papers on Schools and Education, and they are described as very able. Papers followed on "Christian Literature" and on "Secular Literature." There was a considerable diversity of opinion as to the propriety of missionaries' devoting their time to the latter.

A Committee on the "term" question, i. e. the Chinese term to be employed for a designation of God, reported to the effect that a compromise between the different parties had been found impracticable, and recommending mutual forbearance and prayer until an arrangement could be brought about. It had been understood that this matter was not to be introduced into the Conference, but Dr. Legge's paper had strongly advocated the use of the term Shangti. Many of the missionaries present had convictions strongly opposed to this and a vote was taken to the effect that Dr. Legge's paper should not be printed in the volume of the proceedings. As those who held the opposite view refrained from urging their views in the Conference for the sake of peace, we do not see that Dr. Legge should consider himself aggrieved. Some papers on "the Standard of Church-membership," were read and discussed. "The duty of Foreign residents aiding in the evangelization of China" was treated by dean Butcher. Papers followed on the Self-support of the Churches; on the Native Pastorate; on Native Assistants; how shall the Native Church be made more aggressive? Mr. Moule read a paper on "The use of opium, and its bearing on the spread of Christianity in China." In the one city of Foochow there are six or eight opium smokers out of ten adult males; 5,000 opium lamps in places of public resort; and $2\frac{1}{2}$ millions of dollars are spent annually on opium. Papers on Ancestral Worship; Marriage and Funeral Ceremonies; the treaty rights of Native Christians and the duty of missionaries in regard to their vindication; principles of translation; independence of the Native Church in China, inadequacy of the present means for the evangelization of China; the training of Native agents. Dr. Talmage maintained that the relation between the different churches in China should be as intimate as possible. "It was surely not to be desired that the many different denominations represented should be reproduced here. For instance about eight Presbyterian Societies are working in China; why should not the churches they have gathered be organized into one body?" We suppose, as a matter of fact, that this union must begin at home.

The volume of the records of this Conference will doubtless be very valuable, and many missionaries in other fields will be glad to obtain copies.

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SATURDAY, JULY 14, 1877.

THE WORLD'S CHILDHOOD.

"The Childhood of the World; a simple account of man in early times. By Edward Clodd, F. R. A. S. *Special Edition for Schools.*" The *Pall-Mall Gazette*, the *Spectator*, the *Examiner*, the *Christian World*, Max Muller, all speak in commendation of the book. "Its style is simply exquisite, and it is filled with most curious information," say the *Christian World*. The author attempts to narrate the story of man's progress from the unknown time of his early appearance on the earth, to the period from which writers of history ordinarily begin. The book is written in simple language, specially adapted to interest children. But instead of consulting man's own chronicles, to know what the childhood of the world was, instead of accepting the testimony of Ancient History, which shows us that the very earliest nations of which we have any record were highly cultivated, and marvellously well acquainted with even the finer arts, instead of receiving the teaching of the Bible as to the childhood of the world, the writer prefers, like Mahomed, to go to a cave and excogitate by aid of the dubious flint and stone instruments there found, a fancy sketch of the first steps of man from barbarous ineptitude to a knowledge of mechanical appliances. "Men of science (that is, men *who know*, because science comes from a word meaning *to know*) have given the name "Age of Stone" to that far-off time when stone and such things as bone, wood, and horn were made into various kinds of tools." The writer gradually brings his young readers to the 'Age of Bronze,' when men know something about the use of metals and ceased to be savages. To prove man's great age on the earth, he tells about the Brixham cavern, in the soil of which were found bones of bears and woolly elephants, with thirty flints. These flints are supposed to have been manipulated by man, and the soil in which they are found is supposed to have been deposited very, very slowly. The river Thames takes 11,740 years to scoop out *its* valley *one* foot lower, and leaves the young reader to infer that the thirty feet of soil *in the cave*, must have taken an immeasurable time to accumulate. We fail to see any connection between the two facts. He might have referred to the Po, which instead of scooping out its valley, actually raises its own bed until it is higher than the adjacent country, which is saved from over-flow by the banks also raised by the same process. But there may be local causes, occasioning a powerful inset of water with corresponding deposit of sand, that would fill up a cave in a few years. In the last hundred years how many of these scientific guesses, have been overthrown by further investigations.

"Abraham is said in the Book of Genesis, (which you will read when you are older) to have been very rich in cattle and silver and in gold."

After receiving Mr. Clodd's account of the childhood of the World, the little boy may be allowed to read God's account of it; and the tendency of the first is to make him a disbeliever in the second.

The second part of this book undertakes to show the young scholar "by what slow steps men came to believe in one all-wise and all-good God." The author says:

"The rudest, and to us in some things most shocking, forms of religion, were not invented by any devil, permitted by God to delude men to destruction, but were, as we learn from savage races now, the early struggles of man from darkness to twilight—for no man really loves the darkness—and from twilight to full day."

Man is here represented as at first in profound darkness with regard to all religious truth, and then doing his best to extricate himself from this darkness, and he is not to be blamed for the gross and shocking things in heathenism, but credited with these as the result of his struggles after light.

"Around him was the beauty and motion of life; before him very often the mystery of death, for there were weeping fathers and mothers in those old times over dead little children, and friends stood silent and tearful beside their dead friends in those days as they do in these; and do you think that man would sit himself down to frame a wilful cunning lie about the things which awed him?"

After this plausible appeal to the young heart of his reader, the author goes on to show how, with a sincere desire to know the truth, man advanced to a belief in spirits dwelling in every thing—in sun, tree, waterfall, flame, beast, bird and serpent; then to myths about Sun and Moon, about Eclipses, Stars, Earth and Man, Magic and Witchcraft, etc. etc. etc., until gradually, learning to think better, he attains to a belief in the one only God.

"It needed great teachers who walked amidst the groves of beautiful Athens, and a greater still who sat wearied by a well in Samaria, to convey ideas of God which cannot be surpassed."

Here, along with a reference to Plato, Aristotle and Socrates, we have a reference to Christ. The context of the paragraph above quoted, leads the reader to suppose that "man attained to this sublimest of all beliefs," by processes of reasoning. Three oriental legends about Abraham are given, to prepare the juvenile reader for the book of Genesis. There is a story from an old Persian sacred book.

"Since all of us like to read hymns about heaven, here is one which I expect you have never seen before. It was written thousands of years ago by some great-souled Aryan, and is full of music that cannot die away."

Some verses of a Vedic hymn follow:

"These sacred books, which they look upon as His word to them, are as dear to them as our Bible is dear to us. In them are the precepts which they have been taught to obey, the prayers and hymns which have the full rich meaning age alone can give, and which no new words could bring. It is true they contain many silly stories, myths, legends, coarse ideas about God; but from these no ancient book is free, and the errors that they contain do not make less true whatever of truth they hold."

Some more passages are quoted from Brahminical and Boodhistic writings.

"I believe that Jesus Christ would say to every Brahmin and Boodhist who strove to obey these precepts, the words which fell cheerfully upon the Jewish lawyer's ear, 'Thou art not far from the kingdom of God.'"

There is not a word in the book to show that the author believes in the supernatural, believes in a revelation, or believes in Christ as the Saviour, and there is nothing to lead the child to entertain these beliefs, but much that would naturally lead him to regard them as myths. After reading and receiving the teaching of this book, what will the child think of Christ's words:

"This is the condemnation, that light is come into the world, *and men loved darkness rather than light*, because their deeds were evil."

Or of the words of Christ's inspired servant:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness*; because that which may be known of God is manifest in them; *for God hath shewed it unto them.* For the invisible things of him from the beginning of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that, *when they knew God*, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

But even the very Vedic hymns suffice to confute the theory of "The Childhood of the World," that heathenism is just man's struggle towards the truth. For thousands of years Hindoos have been struggling away from whatever truth is found in the Vedas, and the half-dozen Gods there honoured, have been overborne and buried by the millions of deities of Puranic polytheism.

To describe this book in one word, it is eminently Machiavellian.

THOUGHTS ON THE GOSPEL OF JOHN.

"He that cometh from heaven is above all." iii. 31.

The contrast indicated in this verse, is not between the carnal man and the spiritual man; between the earthly-minded man and the spiritually-minded man; but between the only-begotten Son of God, who is in the bosom of the Father, and who never knew sin, and the prophets of God. A radical distinction is pointed out between the Christ and the men whom God raised up to witness to him. The object of John the Baptist was to set forth this intrinsic superiority of Christ to himself. "It pleased the Father that in him should all fulness dwell; that in all things he should have the pre-eminence." Holy men of old spoke as they were moved by the Holy Ghost; their words are the words of God; there is nothing defective in their testimony; but they witnessed to Christ, and Christ witnessed to himself. "God, thy God, hath anointed thee with the oil of gladness above thy fellows." The testimony of Christ is not in the Gospels merely; it fills the New Testament. He had many things to say unto his disciples, which they could not bear, could not intelligently receive, and he therefore referred them to the Spirit of God, the Spirit of Pentecost, who should guide them into all truth. "The Holy Gost, whom the Father shall send *in my name*, he shall teach you all things." "He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine and shall show it unto you." No one can understand the Scriptures, who is not heartily willing to assign to the Lord Jesus the pre-eminence which they attribute to him. It is like the key-stone of the arch; unless it be in its proper place there is no arch. Christ is divine; Moses, Abraham, David, John, Paul, these were inspired men, saved sinners, and as such commissioned to make known the truth to their fellow-men; but the testimony of Jesus is the Spirit of prophecy. He that is from above is above all. Try to reduce Christ to the rank of a creature, and the Bible ceases to be a revelation from God; it is a mass of contradictions, and the Jews that crucified Christ have the best of it, if so be that he was not the Son of God, the image of the invisible God. In the contemplation of this image we find a creative divine power at work upon our hearts, characters and lives; we are changed into the same image from glory to glory. If you see in Christ simply a good man, spiritually in advance of mankind, what are you going to do with his own words, predicating equality with the Father, and with the fact that he would not take back these words when threatened with a felon's death for blasphemy? Christ, if not the Son of God, if not filled with all the fulness of God, was an impostor, a deceiver. You say that he has been misrepresented by his disciples. What are we to think of his wisdom and power, if, having a doctrine intended for all mankind, having the amplest opportunity to instruct his chosen disciples and fit them to instruct others, he was yet without the ability to secure that his doctrine should be delivered intact? The most ordinary sagacity of man would not collapse so frightfully. Every thing depended upon the conveyance of his doctrine in its integrity; and yet we are asked to believe that there was not so much sense in Christ as was necessary to keep his words from being frightfully distorted and utterly perverted. Let not those who propound such a theory, talk about the credulity of others; no credulity can exceed theirs; no hypothesis is so wild as theirs. No, Lord! we believe that thou art God over all, blessed forever, and that he who hath seen thee hath seen the Father, and that no man cometh unto the Father, but by thee.

Epitome of News.

Saturday, July 7.

—Some haystacks on Malet Bunder were burnt down last night.

—*Bombay Gazette*: "There is an absurd Post Office rule with regard to the reposting of newspapers which in nine cases out of ten works mischief to the public, and occasions loss to the Government. If a newspaper be reposted at any other place than that at which it is published, and it carry only half an anna instead of one anna stamp, the Post Office demands a charge from the addressee at the rate (according to weight) of a partially unpaid *letter*, or about eleven annas, equivalent in English coin to something approaching one shilling and four pence! We appeal to any post master in British India to say if there is not nearly every day a paper or papers passing through his office so to be charged, through the ignorance or carelessness of the public in not prepaying the double amount."

We have this week received a letter from a gentleman telling us that a copy of the *Guardian* thus reposted and thus over-charged, was refused by him, two years ago.

Monday, July 9.

—*Bombay Gazette*; Simla, 7th: To-day's *Gazette of India* notifies, that the Marine establishment afloat and on shore, now under the several Governments, shall be amalgamated into one Service, to be styled "Her Majesty's Indian Marine," which service will be entirely under the Supreme Government. First appointments of Officers will be made by the Secretary of State. Marine Officers to have, so far as advisable, the same titles as Officers of the Royal Navy, and have the same relative Army rank. All Officers and others at present on the Marine list, will be brought upon an amalgamated list. All Establishments, Dockyards, and Vessels on the Eastern and Western side of India to be under two Superintendents, one at Calcutta and one at Bombay. The titles of Master Attendant, Harbour Masters, &c., to be changed to that of Port Officer.

Stamp duty on instruments transferring land in villages in the Bombay Presidency to the local Government is reduced to four annas.

An immediate reduction is to be made in Postal rates on Bhanghy parcels and packets.

—The *Catholic Examiner* learns that the Rev. Fr. Adrian Goffinet, S. J., expired on the night of the 8th June, having survived four days after the double amputation he had undergone on the morning of the 4th. He had just performed the pilgrimage to Lourdes, one of the great centres of Mariolatry.

—Pitamber Jeena, the 2nd prisoner in the Mahaluxmee murder case, has been sentenced to be hung.

—A Mr. Mosely at Calcutta, a Jew, has been fined Rs. 30 for attempting to kiss Miss Leah Luddi in the synagogue.

—There has been an ice-famine, but five tons of ice have been sold by the Ice Company daily, at one anna a pound, although it cost 3½ annas a pound, having been received by train from Madras. An ice-ship has now arrived.

—*Times of India*: "The annual report on the state of crime in the Town and Island of Bombay for 1876 shows a considerable diminution of crime by Europeans, Indo-Britons, and Native Christians. The proportion of convictions obtained in cases brought before the magistrates by the executive police was 93 per cent., a fact very creditable to the police."

—*Deccan Times*: Very recently there was a fall of red rain in East Raichore, and the news has caused great excitement in different parts of the country. The wildest interpretations are put on the phenomenon. It is generally believed by the populace to be a mark of God's displeasure. We are credibly informed that when the red-rain was falling, a piece of white cloth was placed outside to receive it. The cloth is now in the possession of His Excellency the Minister of Hyderabad. It looks like a dyed rag, but has no peculiar smell—nothing to support the notion that the matter that fell was of the nature of blood. The following is the official report of the occurrence:—

From the 1st Talnqdar, East Raichore.
(*translated by us.*)

"Yesterday (report not dated) a strong wind was blowing from the north-west. Thick black clouds were sailing overhead. Suddenly it began to rain red. The drops resembled blood. This occurrence caused some consternation among the people. Being an extraordinary event, I have considered it my duty to report the matter."

—A new Warrant of Precedence for India was lately published, and a Bombay correspondent thus comments on it: "Many people here feel particularly aggrieved with No. 37. No. 37, Sir, is above Brigadier-Generals, Civilians of 23 years' standing, Residents and Political Agents of the highest class, Directors of Public Intruction, and a host of honoured titles, and when you penetrate below his number, you make the appalling discovery that he is only an Archdeacon. This, taken in connection with the position assigned their ministers, is a great deal more than Scotch blood can stand, and there is, I believe, to be a meeting of Scotchmen convened for the purpose of respectfully asking the Marquis of Salisbury, who of course is at the bottom of it, if it is his unalterable opinion that the gulf between an Archdeacon and a Senior Chaplain of the Scotch establishment is so wide that it requires all the numbers between 37 and 68 to bridge it.

—On Saturday, on which day about 200 washermen took up their quarters in the new lines which have been provided for them near the Mahaluxmee station (B. B. and C. I. Railway.)

—*Nuntius* in the *Lucknow Witness*: "The Rev. F. A. Goodwin succeeds Rev. T. H. Oakes in the work among the seamen, and when contemplated arrangements are completed, we may hope to see this very fruitful field of Christian labor cultivated even more successfully than heretofore. Col. Haig's coffee-room continues to be the scene of freqnent displays of Divine grace; a number of Christian ladies and gentlemen having taken the meetings in charge during Col. H's absence. Miss Leslie's coffee-room in Boitakhana also flourishes, and its prayer-room is usually well filled when meetings are held. I have heard of proposals for opening similar rooms in other parts of the city; but with the exception of one in Hastings, under the direction of the harbor Chaplain, I am not aware that any actual steps have been taken at any point."

—The *Witness* says: "We are very glad to be able to announce that the Rev. Dr. Thoburn, of Calcutta, will take charge of the special services which will be held as usual in Lucknow during the Dasahra holidays, which come this year Oct. 13—16. We make the announcement thus early that persons already planning where and how to spend that time may be assured that they cannot do better than to arrange to come to Lucknow. There will be as usual ample accommodations for board and lodging provided, of which particulars will be given hereafter. The meetings will probably be continued, as the Dasahra holidays close on Tuesday, during the remainder of the week, thus giving ample time for a great work. Let us have the largest gathering yet seen."

Tuesday, July 10.

—The *Pall-Mall Gazette*, after some extracts from "The Priest in Absolution," says: "We leave our readers to ponder the foregoing passages from the "Priest in Absolution," and to consider whether they care to submit their wives, sons, and daughters to such religious training as this, and to teachers of whom the Primate of their own nominal Church has admitted that a layman would be justified in warning them "never to approach his doors again." And, having duly pondered the extracts from this disgusting book, we would ask them this further question, What claim have the men whose "vade mecum" this is, to be considered Englishmen at all! They are of no country. They have renounced their own along with the Reformation which they disown and vilify. They belong only to the bastard sect of their own creation—that offspring begotten of sacerdotal arrogance upon effeminate vanity—that incarnation of the spirit at once of the mystagogue and the man-milliner."

—*Overland Mail*, June 22nd "The Duke of Westminster's Conference, at Grosvenor House, to promote public-houses which supply nothing to drink stronger than coffee was a thoroughly representative gathering. From Liverpool, Leeds, Bristol, Dover, Sheffield, Hull, and other towns reports were brought showing that in most cases in the provinces such places of resort for working men are profitable commercial speculations. From London there were reports from Mr. Tom Hughes, of the Tavern Company; Mr. Bevan, the banker, of the People's Café Company; and Mr. Tritton, of the same firm, upon the "Rose and Crown," Knightsbridge. The reports in all these cases showed that with proper management, and placed on a purely business footing, such public-houses pay from 7 to 10 per cent. on the capital. Lord Shaftesbury declared that the quality of the food and drink supplied had much to do with success, and created much amusement by describing the astonishment of a working man at the magnificent flavour of a real cup of coffee made of the best coffee and good milk; while he confessed that the coffee commonly provided for the working classes was very queer stuff. Mr. Samuel Morley, Sir Charles Trevelyan, and some five of six hundred ladies and gentlemen were present at the Conference. All were agreed that to take the public-houses as they stand and open them as resorts for working men without the temptation to drink should be attempted in a large way."

Lord Carnarvon received on June 16 a deputation representing the Eastern Telegraph Company, and consisting of Sir Daniel Gooch, Mr. Massey, M.P., Mr. Pender, M.P., Sir James Anderson, and Lord William Hay, who urged the great importance of at once completing telegraphic communication with South Africa.—

The deputation stated that whatever might be the merits of a line of cable on the western side of Africa, the expense of constructing it was such as it would be impossible to meet; and they read a proposal on the part of their company for the remission of a large part of their receipts on messages from South Africa and the Mauritius passing over the lines of the Eastern Telegraph Company, which would amount to a considerable annual subsidy. Lord Carnarvon said that the question was one of great interest, and would receive the further consideration of Her Majesty's Government.

General Grant has written a letter to his friend, Mr. George W. Childs, of Philadelphia, dated London, June 6, in which he speaks warmly of his English welcome. He gracefully acknowledges the courtesies extended to him in Liverpool, Manchester, London, and other cities, and says that pressing invitations have been received from most of the principal cities in the United Kingdom for him to visit them. The English press has been exceedingly kind and courteous in its comments.

In the Chamber of Deputies (when the Message dissolving the chamber was read) a scene of violence took place which exceeded all apprehensions. It was (says the *Times* correspondent) unquestionably the most heated, most violent, most discouraging sitting that has been held during the last seven years. It extended over five hours and a half, and during that long time, amid an immense crowd, heaped up as it were, in every gallery, filling the passages, staircases, and waiting-rooms, there was one prolonged roar of voiciferations rebounding from one side of the Chamber to the other. Every place was taken by assault.

A sad disaster has befallen another military party in the United States in an Indian surprise. The cable reports that there were two or three cases of Indian murders at Idaho. Col. Perry started from Fort Lapwai with a hundred men in pursuit. At a point on the Salmon River they came upon traces of the Indians, and dismounted to reconnoitre, when they found themselves the victims of a stratagem. A large force of Indians, who were in ambush, suddenly attacked them on all sides, and Col. Perry and half his force were killed. The men in charge of the horses fled, and the animals were scattered over the prairie.

Wednesday, July 11.

—The Church Missionary Society is vigorously pushing forward its work in Palestine, since Bishop Gobat, so long at Jerusalem, has passed over his various enterprises to its care. Besides Jerusalem, it is occupying Nazareth, Salt, Joppa, Ramleh, Lydd, Nablous, Acca, Shefamer, and the Hauran,—embraced in a region to the south of the field occupied by the American Presbyterian mission.

—The Church Missionary Society (English), has now *seventy-five* men under training for missionary service. Four years ago the number was twenty-three. Great advance in the regular funds is required, in view of the heavy additional expenditure which a so largely increased staff will involve.

—*Missionary Herald*: Mr. Fuller wrote from Aintab, *Central Turkey*, March 22, "It is a terrible thing, with the common people, for a *Mussulman boy*, when doing any mischief, to be struck by a Christian; but a scene of *Christian merchants* may be beaten in the markets, for nothing at all, and no account is made of it. Gradually, however, this feeling is changing, and it is beginning to be understood that Christians have rights which even Mussulmans are bound to respect.

"The government is now nervously anxious not only about the safety but even the *opinion* of foreigners, and they are very prompt to render us any aid we ask. We have nothing to fear while the present government stands, except it be from some vicious or fanatical person planning secret mischief, or from some suddenly excited and reckless mob. The Moslems always seem friendly to us, and great numbers call on us and show marked tokens of respect. Yet, in these times, some sudden passion may outweigh it all."

—The Hon. S. Wells Williams, LL.D. left Shanghai for America last November, more than 43 years having elapsed since he arrived in China as a missionary printer of the Am. Board. Before leaving he was presented by seventeen missionaries of Shanghai with a letter in which they say:

"On the eve of your final departure from China, we beg to offer you the expression, not only of our regret that we can no longer have you in our midst, but also of our affection for yourself, our reverence for your personal character and influence, and our high appreciation of your literary attainments, and large contributions from your abundant stores in aid of the work of others.

"Your kindly cheerfulness, and patient industry, and Christian consistency, have won our hearts, commanded our admiration, and given us an example full of instruction and encouragement.

"Your labors as Editor, Author, and Lexicographer have laid us, and all students of Chinese history and the Chinese language, under great and lasting obligations to your extensive and accurate knowledge, and to your painstaking and generous efforts in giving it to others.

"The high official position which you have so long occupied, as United States Secretary of Legation and Interpreter, and, nine several times, as United States Chargé d'Affaires, has given you many and important opportunities of turning your knowledge and experience to valuable account for the benefit of the Chinese, the good of your own country, and, above all, for the advancement of the cause of Christianity in China. And we would express our grateful sense of the conscientious faithfulness with which you have discharged the duties of this responsible post.

"But especially shall we delight to remember, that in all your relations, literary, diplomatic, and social towards natives and foreigners in China, for the unprecedented term of forty-three years, you have faithfully and consistently stood by your colors as a Christian man and missionary."

—*Christian*: The work in Boston has been marvellously owned of God, notwithstanding the vehement and strenuous opposition from many quarters. Reports state that between 2,000 and 3,000 formal accessions to the Congregational churches alone were registered at the beginning of last month, and other communities have shared in the joy of the great harvest. The meetings for reconstructed men do not appear to abate in interest or usefulness; we trust the Gospel Temperance movement will continue to increase till the curse of intemperance is a thing of the past.

—*Bombay Gazette*, London, 22nd: "The publication known as the "Priest in Absolution," is intended for the use of the members of the Holy Cross, a body of very advanced Ritualistic clergymen. It consists of a series of directions for the confessional, which cannot be read without disgust. The penitent, if a wife, is to be asked questions about her conjugal relations which even men cannot read without a blush; young girls are also to be interrogated with suggestive queries, and even little children are to be examined in a manner that places loathsome interpretations on their innocent actions. The book has created a widespread and intense feeling of disgust in every part of the country. Lord Redesdale denounced it in the House of Lords; and the Attorney General described it, amid the cheers of the House of Commons, as an obscene publication. It is believed even to have had some influence on the divisions on the Burial Bill, which have taken place in the House of Lords. When last I wrote on this subject, an amendment proposed by Lord Harrowby, which would allow the dead to be buried with or without any religious service, had resulted in a tie. The amendment, proposed a second time, was carried by a majority of 16, and this although the Government mustered a larger number of supporters than on previous occasions. It is believed that the Low Church clergymen, as an answer to such ritualistic demonstrations at the "Priest in Absolution," threw in their whole influence on the side of Lord Harrowby's amendment. The Government has now dropped the Bill, and thus the irritating question is left open for another year."

—Mr. Maclean has resigned the Chairmanship of the Town Council, some printing for the Municipality having been done at his office, but, he says, without his knowledge. The Municipal Act forbids Municipal servants from taking such contracts.

—One of the strangest phases of superstition that are to be found among the Chinese is that which bears a very close relationship to the belief of the Church of Rome in works of supererogation. The Chinese believe that they can *transfer* good works from one to the other by private arrangement or purchase, the bargain being perfectly valid in the sight of Heaven. Lately a Chinaman was called to the bedside of a sick friend. The patient was in an uneasy state of mind, for, as he said, he had not led a very good life and was rather uncertain what sort of a reception he was likely to meet with in the other world. "Ah, I've been very different from you," he sighed. (His visitor was a man well-known for his constant liberality to the poor.) "How much, now, did you give away last year?" His friend named the amount without difficulty, it being his practice to set apart a certain sum per month for charitable purposes. "Well, now," said the sick man. "do an act of charity to me; I have never given away anything; let me, therefore, buy one month's charity of you—make over your good deeds, for that time, to me; you have merit enough and to spare." His friend readily acceded; the patient gave him a bank order for a twelfth part of the donations he had made during the previous year, and his conscience was relieved at once. He was then credited with the amount in his account current with Heaven, and singularly enough began to recover steadily from that day. Let us hope his poor neighbours will reap the benefit for the future.

—*Times of India*; London: "I suppose no living person remembers such a public exhibition of indecency as the newspapers have afforded us within the the last week. I take it, however, that public taste has greatly changed within the last ten years, and that prudery in these matters is scouted with scorn."

—Miss Reade, laboring at Punrooty, S. India, gives this account of visits to a Hindoo girl:

As soon as I went to see her they said she was one amongst several girls, working at the railway, who had several times come up to the Mission. Poor thing! she was quite prostrate, in that helpless condition so peculiar to cholera, but when I asked her if she had been to the Mission she nodded her head in assent, and when I spoke to her about Jesus she responded in the same way to all I said. This is the *first* case yet in which I have met with any such response. She had a rag tied round her hand. I asked, "What is that for?" guessing what it might be. "It is an offering to 'Peroomal' should she get well," they replied. I felt I could neither pray for the child nor give her medicine with this on her hand, so I said, "Take it off; I can do nothing for her if you keep this on." Remarkable to say, they immediately took it off, and never put it on again. Considering their superstition this was wonderful, and I felt faith that the Lord would restore her; and so He has done, although she was very bad.

The second or third day after, while she was still hardly able to speak or lift up her head, I had been trying to get her to eat; and meanwhile, as I was speaking to her, I suddenly became conscious of a man standing near me, when I looked up and saw a rather well-dressed man close to me, covered all over hands, arms, and chest with flaring red and yellow paint like flames, and seemingly in the deepest meditation. All in a moment he began to tremble violently, and every muscle in his body appeared convulsed, and for about a quarter of an hour he revolved round and round in a circle, his body being bent into most horrible contortions, gesticulating vehemently, and finally, for about five minutes, he hissed at me like a snake. It was a most evident demoniacal possession. I have had a good deal of experience of epileptic fits, and it was quite different. His face and varied attitudes were quite fiendish, and when, at my desire, they threw two chatties (large earthen vessels) of water over him, he jumped, hissed and put out his tongue, and looked the very incarnation of the evil one.

I did not leave immediately, thinking they would attribute my doing so to fear; but after a little I made a move towards leaving, when some of the bystanders said—"Go, go! you had better go!" but others said, "No, no, ma'ma! don't go, don't go!" and drew me futher in: and one called out, "Why do you tell her to go, is she not the servant of the *High* God?" Was it not remarkable? I asked those present what they thought was the cause of the man being in this state. "Oh," they said, "he was making intercession for that girl who has cholera and is dying, and the god has come down upon him." It was very terrible to behold, and I can quite believe it was the devil's indignation at the offering or tribute to Peroomal being removed from the poor girl's hand.

Thursday, July 12.

—It is stated that the total number of persons killed between 1852-77 through war has reached no less than 1,948,000, and the expense incurred £2,413,000,000.

—The Government have requested Mr. Maclean to keep the chairmanship of the Town Council.

—A correspondent of the *Indian Church Gazette* says "Not very far from where I write there is a considerable community of natives who know the name of Christ and who strive to conform their lives to his perfect example, who until within the last few months never either saw or heard an English Missionary, and who owe their conversion to a *guru*, whose outward life is passed in the poverty of a *fakir*, going from village to village, not so much preaching to gathered crowds, as conferring with individuals, and persuading them to repent and turn to God through our Lord Jesus Christ. How many converts this *guru* may have in the scattered villages of the Gangetic valley I have at present no means of knowing, but what I have now stated is a very remarkable fact, one which I believe in itself vindicates the power of the Gospel in the hearts of the natives. The English Missionary at B—, who is my authority for this statement, after preaching in some strange villages in the neighbourhood of C—, was told by the people, who had been standing round and listening, that there were some living at no great distance who believed the things he had spoken. The Missionary at once went to the place and found the converts of the *guru*. Not only did he meet with men and women thus possessed of the leading doctrines of Christianity, but who for many years have clung to their religion in spite of continual persecution. Though not calling themselves Christians; though unwilling to be recognized as such by the English Missionary; though ignorant of the idea of a Church; yet here were they witnessing to the name of Christ, and owning the power of the gospel."

Why are the localities disguised in the above? Something like this was reported from Bengal a year or two ago.

—The *Peshawar* with English Mails left Aden for Bombay, yesterday 2 p, m.

—A good example of active teetotal work may be seen in the 54th Foot, which stands at the head of the temperance roll in the army. In one company all the men except eleven belong to the total abstinence body.

—Speaking of Gambetta's speech at the close of the Assembly, a correspondent says: "He had to struggle with an acute laryngitis, and bear up against a stiflingly hot atmosphere. A doctor was in the buffet while Gambetta spoke, sending in medicated drinks, of which he quaffed off seventeen tumblers. Every thrust that the Bonapartists drew upon themselves, told. Princess Hohenlohe, who was in the diplomatic box, said, that she never pitied any body so much as the Duc de Broglie, when Gambetta was speaking. On leaving the Tribune, the Republican orator fainted, and he was conveyed nearly senseless to a hotel, where he passed the night."

—*Deccan Herald*: "We have very bad news from Kaladgi. Not only are the commodities so dear that the poor are quite unable to purchase them, but the people actually are eating grass and the leaves of trees to satisfy their hunger. Some are dying of starvation, or from diseases induced by insufficient food and clothing."

—The new banghy rates are 2 annas for 40 tolas, and 2 annas for each additional 40 tolas.

—The Congregational Union of England and Wales, assembled in Westminister Chapel on the 8th of May under the presidency of Henry Richard, Esq., M.P., unanimously voted the following resolution:—

"That the Assembly deplores the continuance, up to the present time, of the opium trade with China, and regarding it, even in its legalized form, as a grievous wrong to that country, and most injurious to the reputation of Great Britain, as seriously hindering the work of Christian missions, restraining the natural development of commerce, and tending to foster in the minds of the Chinese Government a spirit of resentment, is of opinion that a change in English policy in regard to it is urgently needed, and that the ministers and other representatives of the Congregational Churches should endeavour to bring about such a change by using their influence for the formation of an intelligent and righteous public opinion on the subject."

The resolution was moved by the Rev. J. F. B. Tinling in a courageous and enthusiastic address, and was ably seconded by the Rev. T. Gilfillan, of Croydon, who formerly spent some years in China in the service of the London Missionary Society. The Rev. Dr. Mullens, Secretary of the Society, supported the resolution with some practical remarks.

—*The Friend of China*, for June: "It is cheering to hear that the Oxford Union debated the Opium Question last week. The Question proposed was, "Is it right and expedient that there should be a reversal of British Policy in India in the matter of the Opium Traffic?" The room was crowded. Mr. Mills, M.P. for Exeter, an old Oxonian, spoke in the usual deprecatory style against interfering with so important an item of the Indian revenue. It was of no use. He got sharply handled by the undergraduates, and on a division only *two* ventured to vote for the negative. The heart of Young England is with us. The future is ours."

Friday, July 13.

—*Bombay Gazette*: "Nowroz Khan, the Chief of Lalpoora, on the Cabul side of the Khyber Pass, died on the 10th of July, "suddenly." Perhaps, after the manner of that part of the world, he was poisoned. Nowroz has been a thorn in the side of the British Government for many years, and he was generally on equally bad terms with the Ameer of Cabul, from whom he considered himself semi-independent. He was an unscrupulous freebooter, and used to make most of his income by levying blackmail upon the caravans passing through the Khyber."

"Information has reached Bombay by telegram yesterday of the loss of the British India Steam Navigation Company's vessel, the Cashmere, which was wrecked on Cape Guardafui while steaming between Zanzibar and Aden, where she was due on the 9th inst. We regret to state that eight lives were lost, seven passengers, and the second class officer and having been drowned. The mails were also lost. The remaining passengers and crew were picked up, by the ship Queen Margaret and taken to Aden where they arrived this morning. The Cashmere, which was a fine steamer of 1,100 tons register and 200 horse power, is said to have become a total wreck. The following are the names of those who were lost:—The Rev. and Mrs. Beveridge and two children, Mrs. Rogers, one child and nurse, and Mr. Cade, second officer."

—Deaths last week, 636. By cholera, 127.

—*Times of India*: A Parliamentary correspondent sends us a quaint description of the House of Commons upon that most important evening which is devoted to the Indian Budget. "The Budget was read to empty benches. Mr. Laing made his speech to one member besides the Speaker. Subsequently three members joined the one man, and then Mr. Hammond demanded that the House be counted, and 36 reluctant members were brought in from the tea and dining rooms, and thus, with the Speaker, the full complement was made up."

—Exchange is still 1s. 8¾d.

Miscellany.

A Fallacy Exposed.—Many persons speak of the new war in Europe as a contest between Christianity and its enemies; but that is a mistaken way of looking at any such struggle. Christ's kingdom is not of this world, and His servants do not fight for it with worldly weapons. Christians are often in the warfares of earth; but Christianity, as such, is never in a war of this sort, either for the supremacy or for its own existence. The war between Russia and Turkey is a war between two earthly powers for earthly advantages. Christianity may be the gainer by the issue, whatever is the issue, for God causeth the wrath of man to praise Him, and the remainder of wrath He restrains; but Christianity did not begin this war, neither does it recognize it as its own. There *is* a contest waging between Christianity and its enemies; and it behoves every follower of Jesus to be a soldier of Christ, and to endure hardness as a good soldier; but the weapons of this warfare are not carnal, although mighty in their way for the pulling down of strongholds. We have none of us need to look to the borders of Europe for the contest for the supremacy of the kingdom of Christ. The fight is immediately in our front, and we ought to be up for a part in it."—*Sunday School Times* (American.)

—Rev. H. B. Elliot, Presb. minister, on the doctrine of entire sanctification:

"It harmonizes with my doctrinal opinions. It is what was designed in the Atonement, in the grace of justification, in the work of the Spirit, in the revelation of the Gospel, in the organization of the church, in the individual call to the kingdom. It carries them all out and COMPLEMENTS them honourably to God while without it they all fall short of an issue worthy of him, and prove certainly a present failure—a failure to be remedied only by a forced removal of the subjects of them to a more favorable sphere. I cannot believe that on the very field where the infinite Lord has made his glorious experiment of redemption before the universe. He is satisfied to have it appear invariably incomplete, or that such a removal is necessary to its completeness. I shrink from the common sentiment that God's only resort is, at the instant of death, by some irresistible grace, to accomplish what he tried in vain to do during life, in each instance under the amazing agencies which the Gospel presents. Does this exalt him in our estimate? Are we bound to accept such a sentiment? Not with the Bible full of commands, exhortations, invitations, promises and prayers to the contrary; not with the ample arrangements of this new dispensation and the unmeasured influences of the Holy Ghost to the contrary. I believe that in vastly more cases than with our limited observation we have supposed, Jesus has already verified his name by 'saving his people from their sins' and that in the blessed age to come, through generation after generation, His people shall be all holy."

Selections.

AMONG THE HILL-TRIBES OF BURMAH.

BY. MR. HENRY SOLTAN.

Having received a pressing invitation from a village near, to go over to-day with medicines, we went this morning; a messenger from the village carrying on his back a basket with the medicines. The old man who had sent for us needed treating for his eyes. From their custom of constantly sitting over a smoky wood-fire, their eyes become seriously affected; young and old alike suffering considerably.

The village, called Chih-hai, is three quarters of an hour's walk from this, over two steep hills, and across a steam which flows down the intermediate valley.

DOCTORING THE KAH-CH'ENS.

Arrived at the man's house, a mat was spread in the entrance hall on the ground, and I laid out my medicines upon it, as a cheap-jack displays his wares. Men and women soon crowded round; some with little babies, and children with burning-hot fever upon them. Many brought small parcels of rice, or a couple of fresh eggs, wrapped up in plantain leaves. Fever and enlarged spleen were very prevalent, as well as eye complaints, and sprains in the back and legs. From 10. 30 till 2.30 I was busily engaged in dispensing medicine, and Mr. Stevenson was occupied in interpreting, which he managed very well, speaking to the people for the most part in their own language, much to their pleasure and amusement.

A KAH-CH'EN DINNER.

When there was a little lull in the doctoring, we were invited to eat rice in the house—our first invitation to a Kah-ch'en meal. We went inside, and had to seat ourselves on a plank of wood, on the bamboo-floor, close by the fire. There was then placed before us a large wooden tray, with rice laid upon it, on large leaves, and covered also with the same. Two small earthen pots placed beside it contained turnip-tops mashed up with egg, and dried buffalo meat, and boiled greens. The Kah-ch'ens have no tables or chairs. Chop-sticks were handed to us, and we had to use a fresh leaf as a plate. At first I could not make much progress with the chop-sticks, but after a little practice managed to make a good meal; water was handed to us at the conclusion in a bamboo tube, out of which we all drank. Some patients came before we had finished dinner, and it was not till 4,30 that we were able to leave, and retrace our steps over the rough hills to Ma-t'ang. We were entreated to return again, and were asked to fix a day.

This evening, while we were sitting under a tree reading, we saw Mr. Stevenson's old pundit, Gum-toy by name, coming toward us. He seemed delighted to see us up here, so near his own home, which is in a village not far from this. He came up and shook hands with us, and presented Mr. Stevenson with some honey. We purpose keeping him to act as guide, interpreter, and messenger.

VISET TO PUMWAI.

Saturday, Nov. 11th.—A messenger came from another village, begging us to go at once to see a sick woman. Having attended to all the patients here, we left at 11 o'clock, going in exactly the opposite direction from that in which Chih-hai lay. The village of Pumwai contains about fifty houses.

We found the poor woman very ill, with an immense abscess or carbuncle on her leg, just above the knee. The leg was swollen to an enormous size, and she could get no rest. The only hope was to lance it, to which she agreed. The relief was very great. What the poor creature would have had to suffer if we had not been at hand I cannot tell.

The Kah-ch'ens imagine that every sickness is the result of the entrance of a "nat" or spirit into the person's body. The question is constantly asked: Is there a nat in my eye? Is there a nat in my stomach? Had we desired to take advantage of their credulity, we could have made out a wonderful story about the exit of the nat, and have acquired great fame. Five buffaloes had been sacrificed at different times to get the nat to leave the poor creature's leg, but she was nothing bettered, and grew decidedly worse. Our patients in this place were more numerous than at Chih-hai, and we had quite a large quantity of rice to carry away with us. We still cannot buy fowls anywhere. In consequence of the great amount of sickness, the demand for fowls for sacrifice has been large. Only the blood and the entrails are offered to the nats.

At Pum-wai we were entertained at dinner in the same way as at Chih-hai. We are becoming grand folks, dining out every day!

MA-T'ANG AND CHIH-HAI.

Sunday, November 12th.—Good-bye to days of rest on the hills! Seven patients came here this morning as soon as we had finished breakfast. We take all our meals in public, in the entrance hall, on a kind of platform. We discovered an old rickety table in one corner of our room, which one of the men has tied together with strips of bamboo, and placed upon four stones, to raise it sufficiently high to write at; the little form we sit upon is one foot high, and about five inches wide; this is the only seat, save the ground, that we can boast of.

Having attended to the numerous patients here, all of whom are not bona-fide sick folk it must be confessed, we went again to Chih-hai. We dispensed medicines first in one part of the village, then moved further on to the house of the Dum-sai, or priest, the great authority in the village in all religious matters. He received us most hospitably, and gave us a good dinner, in the same style as we had found at other houses. At his house we received many people, mostly all ill with fever.

KINDLY TREATMENT.

Everywhere the people are civil, agreeable, friendly and grateful. At home we should not meet with more respect in a strange place. The medicine bottles, &c., greatly surprise them. They believe that by listening with the stethescope I can tell if a nat is residing in the individual.

Monday, November 13th.—To-day we have been again to Pum-wai, and found the patients there doing well, especially the woman with the bad leg. The weather is lovely and the air bracing. We walk about the hills, and go in and out of the people's houses without any cause for fear. They see we have no arms of any sort, and that we come to show kindness, and they appreciate it, being even less suspicious than the Burmese. By coming into close contact with the people of these different villages, always and only at their own invitation, we are, we believe, opening the way into China.

Another invitation has come to-day from a place called Mantao, much further off than any of the other villages we have yet visited. We hope (D. V.) to go to-morrow.

Tuesday, November 14th,—Weather cloudy and misty, left home at 9.30, and reached Hu-tone at 10.15. There the chief begged us to remain and dispense medicine; but we promissed to do so if possible on our return. Soon after leaving Hu-tone rain began to fall, and as our road lay through a long valley, on the ridge that separated the paddy fields, we could get no shelter. Leaving the valley we ascended a long steep hill, partly cleared of its timber, and in some places cultivated and planted with rice. At the summit of this hill there was a beautiful view of the To-peng river. A little way further on lay

MAN-TAO.

A small but raised from the ground was placed at our disposal for a dispensary, and a crowd of men, women and children soon came flocking in and around. The peculiarity here was the number of deaf cases that came. A fever had seized many of the people some years ago, which had left a number of them without the power of hearing. The doctors were supposed to be able to give hearing and sight also, and many would not be persuaded that we could do nothing for them. They begged for something to be put in the ear, to which request I was obliged to accede. Rain fell heavily all day, which tended to increase the number of patients and sightseers, as they could not work in the fields. For the first time we received presents of fresh buffalo meat, which were very acceptable. In this place we were loaded with good things—large quantities of rice, some eggs, buffalo meat, formed the chief articles given. At 3,30, after dinner, we prepared to return amid pouring rain. We reached Hu-tone at 4,30 and decided not to stop, as we were wet through. Another three quarters of an hour's hard walking up the slippery muddy paths brought us home, where we were glad to change everything, and sit before the cheerful wood fire, enjoying a cup of tea. We can get no milk here, unfortunately.

Wednesday, November 15th.—Pouring rain till 12 o'clock. Mr. Stevenson is not very well.

BREAKFAST WITH THE CHIEF.

Thursday, November 16th.—This morning we were invited to breakfast with our host, in his own apartments.

We found a table, and some Chinese chairs prepared for us, and ate with ebony chopsticks, tipped at both ends with silver; a large basin of rice, and six small dishes of buffalo meat, done up in different ways, and with more or less of chillies, formed the eatables. At the close, some of our own tea was handed round. It was the best breakfast we had had since coming here.

To-day we have been again to Chih-hai, but the patients were few, and we returned early. Mr. Stevenson is quite well again to-day. Last evening two men came from Loi-tone begging us to come there at once. They had brought ponies. We arranged to go on Monday, as we have appointments for to-day and to-morrow. The woman we were originally invited to come and see lived at Loi-lone, but died before we set off from Bhamo.—*(China's Millions.)*

THE GREAT WORK IN BALTIMORE.

MR. EDITOR: Religious interest, for some months past, has been on the "high tide," in the west end of this city. Early last fall Whatcoat and Cross Street stations were greatly favored of God. Later in the fall, and during the winter, Franklin Street and Bartlett charges had a gracious out-pouring of the Spirit. Fayette Street, Grace, Columbia Street, Emory, and Gilmore Street, as well as other fields on the district, were also visited with refreshing showers. Over two hundred were converted at Franklin Street, Rev. Samuel Shannon, pastor. During the last half of his meeting, Brother S. was assisted by Rev. Thomas Harrison, a youthful evangelist from Boston, twenty-four years of age, whose labors have been so signally owned and blessed of God.

Mr. Harrison first came to Baltimore during the sitting of our General Conference a year ago, and I believe, conducted services in several of the churches, but with no special results. In November, through the influence of a friend who knew of his success in Massachusetts, he returned to Baltimore, and engaged in the meetings at Franklin Street, until the holidays. Here God wonderfully crowned his labors. He spent the month of January at Caroline Street, and St. John's (Independent Methodist Protestant) churches, where many were brought to Christ, through his instrumentality.

On the 5th of February, by invitation of the pastor, Rev. Dr. France, Mr. Harrison began his labors at Union Square, and with marked success, among a people who, for several years, as well as at Franklin Street, have been holding weekly meetings for the promotion of Christian holiness. Mr. H. is in the heartiest sympathy with the doctrine and experience of full salvation.

It would be impossible, in the brief space allowed me, to give any thing like a full or detailed sketch of this most remarkable work of God in our section of the city. So far, over *one thousand* souls have been converted to God, in the churches. As stated, eight hundred of these are the fruits of the meeting at Union Square, where my family worship. About four hundred and fifty have joined, on probation, the Church where they have been converted and seem much in earnest in working out their salvation. As far as ascertained over two hundred have joined other charges.

I have been more or less familiar with revivals, for more than a quarter of a century; but in pungency of conviction, thoroughness of conversions, and numbers, this is the most wonderful work I have ever seen, or known. Baltimore, for more than thirty years, if ever, has not witnessed such a display of God's saving power, extending to all denominations and classes of the community, even to "the chiefest of sinners." Persons of the Baptist, and Presbyterian faith, Episcopalians, and even Catholics, have been saved at our altars. And *such* conversions! Ward politicians, gamblers, drunkards, and profane swearers have also come to the fountain, and had their sins washed away. Different "clubs" have been broken up by the conversion of their officers and members, and the club-room furniture sold, and the proceeds appropriated to good uses. Drinking saloons have come to grief; three in the immediate neighborhood have been compelled to close up for want of customers. Many who once patronized them now go to church and to class, and there give the money they paid for drink. Men accompany their families to the house of worship, who formerly congregated in the assemblies of the wicked, and lips that were once used to profanity, now sing the songs of Zion, and tell the wonders of Immanuel, while wives and children rejoice that they "live to see this day." One marked feature of this work is the number of men, converted to God—young men, single, and married, and some advanced in life. While the work has not passed by the Sunday-school and the younger portion of the congregation, it has more especially claimed as its subjects, the *adult* part of the community, many of whom did not attend church, and who seemed beyond all hope of being reached.

Any one doubting, who may have attended these meetings, can no longer question the utility of "altar work." I have seen as many as fifty penitents a night, kneeling at the altar, and witnessed a score of conversions at a single meeting. And persons have been converted at their homes. Men have been saved in their workshops, while others have had to quit their places of business, to attend to the interests of their souls. "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls." The congregations, at night, especially, have been immense, almost to suffocation. But still sinners would press their way through, to the place of prayer. Persons have gone before sunset, in order to secure seats; and for a long time it was necessary to issue tickets to the penitents to secure their admission. Frequently, before the invitation was given, persons would rush forward and begin to plead for mercy. Scarcely ever was there a trifler present; the vast congregations have been as silent as though at the Judgement, and the work the freest from extravagances that I have ever seen. A great many marked instances of God's saving power might be given, but I forbear. Truly "this is the Lord's doing, and it is marvellous in our eyes."

Brother Harrison, the instrument in this wonderful work, was converted at the age of sixteen, became an exhorter at seventeen, and was licensed to preach when nineteen years old. He did mission work in Brooklyn, N. Y., for a while, and also in his native State, before coming to Baltimore. He is unpretentions, of a nervous temperament, yet remarkably self-possessed, and intensely in earnest. I have never as yet heard him attempt to preach, or expound God's Word; and it is difficult, on natural or philosophical grounds, to understand the secret of his power. "Ye shall receive power after that the Holy Ghost is come upon you." His youthful appearance, however, and consecration to God, his earnest exhortations and pleadings, and mighty faith, together with his personal solicitations in the congregations and elsewhere, exercise a potent influence upon the crowds that flock from all parts to hear him. Surely, God *must* be with him. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The tide of salvation rolls on, and those abroad as well as at home have felt its influence.

At the close of his present engagement, should he not erect a Tabernacle on some lot close by, in which to prosecute his labors still further, Mr. Harrison will go to his home in Boston, to seek much needed rest. Then he is expected to return, and be present at theE mory Grove and Summerfield camp meetings, and will probably conduct service in some of our churches through the next fall and winter. To God be all the glory! WILFORD DOWNS,

P. E. of W. Baltimore District.

"AND GOD SAID, 'ASK WHAT I SHALL GIVE THEE.'"

BY. REV. CHARLES ADAMS, D. D.

IT seems a wonderful proposition. It is not a human or angelic being that speaks thus to Solomon. It would seem a great thing if some man, noble, rich, and benevolent, should say to some poor, needy, and suffering person these few simple monosyllables, "Ask what I shall give thee." It would certainly be infinitely more astonishing as well as infinitely preferable if the great Heavenly Father should so direct. What were the emotions of Solomon when, in his dream, he listened to this great mandate, is not told us. We may well suppose him to have been struck with unutterable amazement, so that, for a time, he could give no response. But he speaks, at

length, and speaks with a humility suitable to the great occasion, and which was as profound as his answer was sensible and appropriate. He confessed his utter littleness, inability, and helplessness. "I am but a little child, and know not how to go out or to come in. Give Thy servant an understanding heart to judge this Thy so great people." Exactly the right prayer, and it pleased the Lord. Oh, the worth and beauty of the prayer that pleases the great Giver! The "understanding heart" is given, and other great things besides—riches and honors beyond all others, and the welcome promise of length of days if Solomon will select to walk with God.

I have to confess that this has long impressed me as one of the sublimest and most affecting scenes of the multitude which Revelation presents. What a heaven of glories is here proffered to "a man of like passions" with ourselves! But I am met with the assertion that this is an exclusive, a special, case; that Solomon was a man young and inexperienced, yet of great and kingly responsibilities, and incapable, hitherto, of adequately fulfilling those responsibilities; and, hence, he stood in great need of certain prompt and extraordinary qualifications for the discharge of the great duties before him.

Well, that is to say, at the divine bidding, he asked for the one thing he specially needed, and God gave it to him. But the great Giver stopped not there. He gave him great and excellent things besides, and things which he needed far less than the intellectual qualification: "I have also given thee that which thou hast not asked—riches and honor."

"Oh, how I wish," cries some dear child "that the great Father would so appear to me, and say, as He said to Solomon, 'Ask what I shall give thee!'" Yes, it would, indeed, be a wondrous boon. A thoughtful person would prefer such a visitation and such a proposal to a thousand great and beautiful privileges which we are capable of imagining. It would seem better than a fortune; better than some great gain; better than many sweet and precious friendships; better than all meats and drinks and fruits and flowers; better than gorgeous palaces, and glorious landscapes, and sunny days, and fragrant airs, and joyous health, and all untold worldly happiness. "Ask what I shall give thee! I am able—able and willing—to do for thee exceeding abundantly above all you ask or think, according to My almighty power."

"Yes," continues this poor child, "when that great occasion comes; when He shall thus appear to me, then my great, great, good fortune and happiness will be established forever!"

Now pause right there, and hear me, and believe me, when I tell thee that "great occasion" is already upon thee and with thee. "A greater than Solomon is here;" and a greater good than ever came to Solomon is very near thee; and a divine promise as dear and beautiful as kissed the ears of Israel's king, on that eventful night at Gibeon, is whispering to thee from moment to moment. Talk not of the ancient glory, and say not that the former days were better than these. "How shall not the ministration of the Spirit be rather glorious!" Was it so unspeakably good when said the Lord to Solomon, "Ask what I shall give thee?" Was it so much better than when He says to you and me, "Every one that asketh, receiveth?" "How much more shall your Heavenly Father give good things to them that ask Him." "Ask and receive, that your joy may be full." "Whatsoever ye shall ask, believing, ye shall receive." "How shall He not, with Him also, freely give us all things?" Tell me, did Solomon ever hear music more heavenly than this?

Oh, the pity—oh, the infinite misfortune, that we should be passing days and months and years in this blessed Gospel world, this world of perennial and heavenly enchantment, and, all the while, be "like the heath in the desert, not knowing when good cometh!" It is come, it is come, thou child of faith! The voice—ask what I shall give—is abroad. Its blessed whispering is in all the air. It is in the morning breath, the meridian sunshine, the evening stillness, and all along the night-watches. Listen!—(*Zion's Herald.*)

TELEGRAPHIC NEWS.

London, July 6th: The English Press in discussing the War in Asiatic Turkey consider the Russian campaign in Armenia to be a complete failure.—An Imperial *Irade* has been published at Constantinople increasing the paper currency in Turkey a milliard piastres.—According to an official Turkish despatch the Russian troops have evacuated the district of Alaschgerd.—Suleiman Pacha with 45 Turkish battalions is marching on the Danube from Podgoritza.—According to a Russian official despatch the Dobrudscha is cleared of Turks down as far as the Trajan's Wall.—The Bulgarians have sacked the town of Sistova.—In the House of Commons last night, Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question said, that the Ironclad Squadron had been sent to Besika Bay because it was more convenient on account of its central position and for permitting the commander of the Fleet to refer easily to the British Ambassador at Constantinople and to the British Government.—The House of Commons has passed the second reading of the Indian Loan Bill.—Lord George Hamilton, Under Secretary of State for India, declared that the policy the Government wished to pursue in regard to public works was only an experiment. The question was referred to next year, to be reported on by a Select Committee of the House of Commons.—EVENING. Sir Stafford Northcote, in reply to a question concerning the British Ironclad Squadron in Besika Bay, recalled the frank statement previously made as to the policy of the English Government which upholds neutrality.—Turkish official despatches state, that, after twelve hours continuous fighting at Biela on the 4th inst., the Russians were defeated with very heavy loss and compelled to fall back on Sistova.

8th: The Turkish account of the Russian defeat at Biela on the 5th July is not yet confirmed. A Russian official despatch states that the Russian troops occupied Biela on 5th instant. A Turkish official despatch states that an attempt by the Russians to land troops near Silistria has been repulsed.—Latest advices from the seat of war in Armenia state that a Russian division from Erivan arrived on the 5th instant at Igdyr, and is marching to the relief of the garrison at Bayazid. According to a Turkish official despatch, Ahmed Mukhtar Pacha arrived on the 6th instant at Kirkbounu, and has restored the communication with Kars. The Grand Duke Mitchael, commander of the Russian Army in Armenia, has gone to Tiflis.

9th: Reuter's Special Correspondent at Erzeroam, under date 8th instant, states that the Russian left wing has retreated to Ipek, pursued by the Turkish right wing, and that continuous fighting is going on. The Grand Duke Michael is at Alexandropol.

10th: According to a Russian official Despatch, the Russian Cavalry on Saturday last took by surprise the garrison of Tirnova numbering 3,000 men. The Turks are retreating in the direction of Osman Bazar.—Unofficial Russian accounts state that the reason of the Russian retreat in Armenia is because the number of the Turkish force and its powers of resistance had been underrated, and that the operating columns of the Russians were inadequate.—The necessity of establishing depots retards the advance of the Russians in Bulgaria and the Dobrudscha, the Turks having removed or destroyed everything in their way. It is believed that Abdul Kerim Pasha will remain on the defensive in the fortresses. Prince Charles of Roumania is at Kalafat, and it is alleged that he intends the Roumanian Army to cross the Danube.—The German Government has prohibited the export of horses.

11th: Latest advices from the seat of war on the Danube state, that the Russian troops from Biela have advanced as far as Monastir, and that a Russian Division is marching on Selvi and Plevna.—Ahmed Mukhtar Pacha has effected a junction with the garrison of Kars.—The Russians are falling back in the direction of Alexandropol, and the Left Wing of their force in Armenia has re-crossed the frontier.—Four ironclads have been ordered to proceed to the Mediterranean to reinforce the British Ironclad Squadron there.—His Imperial Majesty the Sultan has received Admiral Hornby.—It is generally reported that a Treaty of Alliance has been concluded between Servia and Roumania.—It is also semi-officially stated at Saint Petersburg that such an alliance would not affect the good relations existing between Austria and Russia.—The Commons have agreed to a motion brought forward by Mr. Birley to repeal the import duties on Indian cotton, with certain reserves, however, introduced by Lord George Hamilton, that the abolition of the duty shall commence when the condition of the finances permit it. Lord George Hamilton explained that the Marquis of Salisbury had two objects in view,—the gradual reduction of the cotton duties until they were abolished and the equalization of the salt duties, and that he hoped to commence his measures next year.

12th: Latest advices state that the Russians have arrived at Selvi. 90,000 Russian, troops have already crossed the Danube at Sistova.—Several Turkish ironclads have bombarded the town of Enpatoria.—Severe fighting has taken place at Sherkatil between the Abkhasian insurgents and the Russians, the result is however indecisive, both sides maintaining their positions.—It is generally reported that Earl Beaconsfield is anxious to resign on account of ill-health.—The Twelfth and Thirteenth Russian Army Corps, combined under the command of the Grand Duke Alexander (heir apparent), have been ordered to besiege Rustchuk.—The Russians troops have occupied Plevna and threaten Nikopoli.—According to a Russian official despatch the bombardment of Kars has been stopped and the Russian siege artillery withdrawn.—Ahmet Kholoussi Effendi, who has been appointed Turkish envoy to the Ameer of Afghanistan, is the bearer of costly presents and a letter from the Sultan in which he advices the Ameer to strengthen his relations with England and avoid relations with Russia.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 6th: (additional).

For Southampton.—Mr J Ashworth, Sergeant Clark, Mr Collier, Capt G B Evans, Mr J Ahern, Mr Thomas Brent, and Surg-Major Greig.

For Brindisi.—Mr C Marshall and Mr J M Turbet.

Per P. and O. Str. *Deccan*, 13th:

For Southampton.—Colonel E J Lawler, Mrs C Cunningham, two children and infant, Mr J C Batchelor, Capt H St Paul, Mr W F Roberts, Capt and Mrs W F W Mair, Major and Mrs Henderson and child, Mr and Mrs Boyes and four children Mr J Watson, Mr T W Early, Mr Wright and child, Surgeon Purcell, Mr F Xicoriss, Mr Reynolds, Mr J N C Beyts and three children, and Mr Comerieff.

For Brindisi.—Mr S O B Ridsdale, Mr R D Spalding, Mr W Russel, Mr H J S Cotton, Mr and Mrs Anderson, Major J P Grant, Mr W J Cunningham, and Mrs A Sewell

For Venice.—Mr and Mrs A L Clay and infant, Mr and Mrs C T Ambler, Mr J Newton, Mr T Benson, and Mr H Rose.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 10th:

From Southampton.—Mr C Stewart.

From Venice.—Mr Cottell.

From Brindisi.—Dr and Mrs Franklin, Mr Parfitt, Mr H Reid, Mrs Loyd, Mr Maycock, Major Bannerman, Col H Forbes, Col Haigh and Mr Hahn.

Domestic Occurrences.

BIRTHS.

MEGREW—At Moradabad on Tuesday, June 26th, the wife of the Rev. G. H. McGrew, of the American Mission, of a son

ILETT—June 27th, The wife of Mr. J. O Ilett Guard G. I. P. R. of a Son.

DEATHS.

HUTCHINS—June 28th, at the European General Hospital, Bombay, of Laryngitis, Richard Hutchins, Chief Constable, H. M.'s Nizam's State Railway.

KIRBY—June 30th, at Belgaum, Brigadier General J H. Kirby, Commanding Belgaum District, aged 58 years

SCOTT—July 4th, at Broach, Eva Mary, the beloved infant daughter of M H. Scott, C. S, aged 10 months and 14 days.

HULL—July 8th, at Kolapoor, James Harold, only son of Rev and Mrs J. J. Hull, of the Am Presb. Mission, aged 15 months and 18 days

COULSON—July 9th, Agnes Georgiana Emma, the wife of T. B. Coulson, of the European General Hospital.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th July 1877 at the new rate.

Major Vanheythayson, 24th May 1878, Rs. 7-10; Private G. Venn, 8th September 1877, Rs. 1-14-6; Mr. W. Lane, 30th September 1877, Rs. 1-8; Mrs. Ilett, for two copies, 14th August and 16th September 1877, Rs. 1; Rev. J. Traill, 31st December 1876, Rs. 6-14-6; Rev. Geo. Macalister, 31st December 1877, Rs. 7-10-6; Colonel J. Keer, 14th June 1875, Rs. 12-0-6; Major E. B. C. Wilcox. 13th July 1877, As. 9; Rev. Appaji Bapuji, 28th February 1876, Rs. 2; P. Hitchens, 7th July 1877, As. 8; C. B. Sharman, 30th June 1877, Rs. 3; C. Jacka, 13th Sept. 1877, Rs. 1; Henery North, 30th October 1877, Rs. 1; J. G. Browne, 14th July 1877, As. 8; Geo. Blackwell, 4th June 1878, Rs. 6; A. B. Collett, 23rd April 1878, Rs. 6; E. Hingley 12th April 1878, Rs. 6; Lieut. Col. H. B. Urmston, 8th November 1877, Rs. 10; Dr. Edward Brooks, for second copy, 11th November 1877, instead of 11th May 1878.

Advertisements.

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—The Russians have not merely crossed the Danube, but have actually penetrated one of the passes of the Balkan. England, it now appears, renounces the *laissez faire* policy at a certain point. She is prepared to hinder the Russians from occupying Constantinople. Let the Russians put Adrianople behind them, and we suppose a British force will land in Constantinople. The Porte refuses to allow the British fleet to pass the Dardanelles unless a pledge is given to support Turkey. Suppose the Turks should defeat the Russians and march to Moscow, would England interpose in behalf of the Russians? England has no objection to the present war, provided Turkey be victorious; but the triumph of Russia must be hindered. The force under Suleiman Pasha is being withdrawn from Montenegro, and embarked for Salonica, thence to proceed to join the force near the Balkan mountains. In Armenia, the Russians seem to think they have been too precipitate. They are waiting for reinforcements.

—We are glad to hear that there has been a good deal of religious interest at Nagpore, in connection with the visit of Rev. Geo. K. Gilder of the M. E. Church. There were special services last week, and eight persons professed conversion on Saturday evening. During the present week united services have been held in the Museum Hall in which the Free Church missionaries, two gentlemen of the Civil Service and the Methodist missionaries have been engaged, with excellent results.

The Bombay Guardian.

SATURDAY, JULY 21, 1877.

THE ENERGY OF FAITH.

The life of faith is very much the habitual recognition of this truth, "Of him, through him and to him are all things." It is the privilege of the Christian to recognize God in events, in some sense; in this sense, certainly, that they could not have come to pass without his permission. Our Lord said to Pilate, Thou couldst do nothing at all against me, except it were given thee from above. The cup which MY FATHER hath given me shall I not drink it. The wickedness and malignity of man prompted the acts; the all-wise Father suffered them to be done, proposing to bring unspeakable good out of them. None the less was Peter right in saying, With wicked hands ye crucified the Lord of glory.

The sale of oxen, sheep and doves and the exchange of money, in the Court of the Gentiles, in the temple of the Lord at Jerusalem was allowed to be in the providence of God. Yet was it not a thing to be submitted to. It was a thing to be striven against with all one's might. Twice in our Lord's ministry, did he personally assail these bazaar-mongers, with a whip of small cords, overturning their tables and driving them from the sacred enclosure. In explanation, this Scripture, "the zeal of mine house has consumed him," was quoted. The follower of Christ is in the world to fight the good fight of faith. "An enemy hath done this" may be said of multitudes of things around him, outside the Church and inside. As a soldier of light he is to make war upon the darkness of this world. He is to submit to the existing order of things, so far as he is without power to rectify it, and so far as he does not compromise the truth. But every Christian is a power in the world, and is commanded to be strong in the Lord and in the power of his might. A strong faith in God will reveal to us many possibilities that would not have been otherwise perceived. Jonathan knew that there was a great force of Philistines in Michmash; before submitting to this fact, as a necessity of divine providence, he considered if he could not alter it, and by faith in God, with his armour-bearer, he succeeded in routing that hostile force. The example of Mr. Moody shows us how mightily existing events may be changed by one that takes hold of the promises. The god of this world is Satan; the great majority of events show not the mind of God, but the mind of Satan, while the mind of God is in those commands and promises that are so generally slighted. We are bound to do all that in us lies that events may be corrected; that good may be in the ascendency, and not evil; that Satan may be bruised under our feet. We are to add to our faith, virtue. We pray that God's will may be done on earth as it is in heaven, and we are to seek this with all our heart, testifying by word and deed against all that deviates from the perfect will of God.

Our modern society is honeycombed with evils that God hates, and which God is ready to give his people power to overcome, when they understand that they are in the world for the purpose of rectifying them. We may make a virtue of submission, when God is perhaps looking to us to go forward as his witnesses. In the days of Baxter men submitted to the fact that heathenism was rampant almost throughout the world, and there is still a great deal of this questionable submission; but millions of Christians have been brought to see their obligation to do their utmost to banish this curse.

We have read Upham's works, and many of a similar character, with great admiration and much profit. In fact we can hardly exaggerate the help that one of these books was to us, at a particular phase of our Christian experience. Yet it may be that faith *as the grand corrective power* in the world, is not sufficiently presented in these books.

Christians sometimes in warring against certain evils (some domestic infelicity, say) do not lay hold of the right weapons. They at length see that they are making no progress, and reach the grace of submission with great relief and advantage. But there may be a point beyond this to be gained. Let them seek with the right spiritual weapons, love, faith, patience, fidelity, to get the evils rectified, and they will not seek in vain.

WHOSOEVER. VII.

"Whosoever hath to him shall be given." Matt. xiii. 12.

"*Whosoever*" has in itself a range as wide as the human race. But it is generally the nominative to some verb that limits it. Whosoever believeth; whosoever will; whosoever hath. But it takes in every individual of the class thus designated. And whatever it offers, it offers to the entire human family, provided only they fulfil the particular condition mentioned. Here the condition is that men should have something: whosoever hath. But what is it that a man must have to be the subject of this promise? The words follow the parable of the sower. The disciples asked Christ, Why he spoke in parables. He answered, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. The disciples had faith. They believed that the words of Christ were important and well worthy to be understood; they desired instruction and were prepared to profit by it. Faith is reception. To believe is to have. The mysteries of the kingdom of heaven are mysteries to unbelief only; a mystery apprehended is no longer a mystery. It is not our Lord who disguises his meaning; a parable is not the hiding of truth, but an excellent vehicle for the conveying of it to a well-disposed hearer. When we consider what an essential element in the comprehension of Christ's doctrine is the knowledge of his atoning death, it is evident that there were peculiar difficulties in the way of such an enunciation of the truth as would enable hearers to grasp it. Any one that considers this matter will see the divine wisdom that led our Lord so largely to clothe his instructions to parables. We suppose there is no other example of a teacher who spent his days in teaching what could not be understood till his own death should furnish the clue. Of course there were many things in Christ's teaching, in the Sermon on the Mount, for instance, embodying God's requirements and setting forth the standard of the kingdom, that would be easily understood by those who hungered and thirsted after righteousness; but how they would ever be enabled to live up to this standard was then a mystery, even as it is to multitudes, at the present day. For there are multitudes in the Christian church, this day, who are still living on the other side of Pentecost.

"Unto him that hath shall be given." Let a man look for something he can grasp in the teaching of Christ; let him embrace this and follow this; let him keep it in heart, as the good soil cherishes the tiny seed; soon he will find his store augmenting. To hear a thing and then to shelve it in some chamber of memory, is not really to have it. To use a thing is to have it. Have you the Bread of life, as the children of Israel had the manna daily-renewed? Have you this promise, Ask and it shall be given you? so much and no more? Have you the invitation, Come unto me all ye that labour and are heavy-laden, and I will give you rest? That is to say, have you it in heart? are you using it? Are you coming in the strength of it? Then more shall be given. Has God bestowed upon you some marked blessing? There is more to follow. Have you received the forgiveness of sins? The question is, Can you carry it with you? In the neighbourhood of the king's palace there are foes lying in ambush, which will spring upon you as you come along rejoicing, and endeavour to strip you of your new-found treasure. You need not merely the faith to appropriate, but the faith to retain. Some, when providences seem to smile upon them, are able to grasp the Gospel offer and rejoice in forgiveness; but when the sky darkens, and difficulties start up, are tempted to think they have no right to forgiveness. But God's word is greater than all providences, and faith demands no other shield.

Unto him that hath forgiveness of sins is more grace given, even grace to depart from sin. The same love that pardons purifies. The same blood that cleanseth from past sin, saves us from the defilement of new sin. Christians receive power to keep themselves unspotted from the world.

Has God given you some surprising revelation of his love? Beware of letting yourself be satisfied with it. Unto him that hath shall be given. Let people see that you have it, that they too may seek the same. Every spiritual blessing is like the bread which our Lord multiplied, He that received a piece, divided it, gave half to his neighbour, and found the piece in his hand undiminished. Again he divides it, but again it is undiminished. A young man received a surprising revelation of God's love, and rested not till a score or more of his fellow-students were rejoicing in a similar blessing, and every blessing received by them enhanced his own.

Whosoever hath to him shall be given. See this seed-truth expanded in the parables of the talents and the pounds.

THE TIME OF THE END. V.

A great deal on the subject of unfulfilled Prophecy meets our eye every week. And it is especially among those who hold certain views regarding prophecy, that the disposition to speak, write and publish exists. They who hold the premillenial advent of our Lord, seem to be much more zealous in the propagation of their views than others are. We find it difficult to accept very much that meets our eye. We remember the surprise with which we heard some years ago, that there were Christians who believed that the Lord's people were to be taken away from the earth secretly, one by one; they would be missed and no one would know what would become of them; but from what we see in print, we judge that this idea has obtained considerable currency. We are told that the saints are all to be taken away from the world, the whole church to be withdrawn, caught away into the air. Then in their absence, Antichrist will be revealed and many other wonderful events are to take place. When we ask for the